who distinguish between great events and great men, put under the special care of God, and common events left to shift for themselves as best they can. But it is a low and unworthy, and, to the mass of mankind, a most uncomfortable view which is given of our common Ruler, when he is spoken of as caring merely for persons and occurrences regarded by the world as great. The majority of men cannot be great men, nor are they called to transact great events—and are they to be compelled to consider themselves as overlooked in the system of providence because high talents or wide spheres of usefulness have not been allotted to them ? Truly it is no consolation to the poor man, under his privations, to inform him that he has been overlooked in the care taken of individuals and events regarded as of more importance. It is indeed a mockery of the individual exposed to heavy affliction, to tell him that God regulates all matters of moment, but has thought it unnecessary to make provision for his particular case. The only view which will elevate, cheer, and gladden the great body of mankind, in all their various difficulties and trials, is that which pictures God as a father who takes charge of all his creatures without exception, and makes provision for each according to his state and circumstances.

Discard the principle of God's universal presence in all events, and we fall under the guidance of mere feeling and caprice. Thus the superstitious man sees God only in those events which excite or startle the mind. He discovers Him in the storm, but not in the sunshine; in the hurricane, but not in the calm ; in the disease which prostrates the body, but not in the health which so long supported it; in short, in those things, and in those things only, which call forth feelings of curiosity and wonder, astonishment and fear.

The natural recoil from superstition is scepticism; and when we exclude God from certain portions of his works,

the atheist pursues us, and shows that from a like reason we should exclude him from all others. When Diagoras, who was reputed an atheist, came to Samothrace, some one pointed out to him the votive tablets erected by those who had escaped the perils of the ocean, and thus addressed him:—" Thou who thinkest that the gods neglect human affairs, do you not observe, from so many painted tablets, how many by their vows have testified that they have escaped the power of the tempest, and arrived in safety in